

THE BARONETS BURIAL

OR

4253. $\frac{11}{1-4}$

A FVNERALL

SERMON PREACHED

at the solemnitie of that Honourable
Baronet Sr EDWARD
SEYMOURSBURIAL.

* * *

BY

K

BARNABY POTTER

*Bachelor in Divinitie, Fellow of Queens Col-
lege in Oxford, and Preacher at the
Temple of Tames in Devon.*

PROV. 10. 7.

The memoriall of the iust shall be blessed, but the
name of the wicked shall rot.



Printed at Oxford by Ioseph Barnes. 1683.

THE BARONETS ENTAIL

OR

A FVNERALL

SERMON PREACHED

at the solemnities of that Honourable

Baronet Sir Edward

Baronet



Baronet in the County of Oxford, Esq.

Esq. in Oxford, and Treasurer to the

Baronet

Printed for

The printer of the Barons, at the

Baronet

Printed by John Smith, 1717

TO THE RIGHT WORSHIPFUL

S^r EDWARD GILES, KNIGHT HIGH

**Sheriffe of Devon ; and to his right ver-
tuous and Religious Lady, the Lady MARY**

GILES: R. P. wisheth increase of all

heavenly graces in this life, and in

that toher, eternall hap-

pinesse, both to them

and all theirs.

RIGHT VVORSHIPFULL,

Knowe there are many that will wonder at me, and those most that knowe me best, that after woteffe then tenn yeares labour and toyle in the Lords harvest, I should hope to approue my paines, or improue my praise or profit with these few scattered eares, in such a plentifull crop of all kind of fruitfull bookes that are dayly brought into the Lords barne. To these I may professe, and if need were protest, that it is neither my praise, nor profit that I aime at; and whatsoever my toyle hath beene for these ten yeares, yet this little crop was both sowne, and ripe, and reapt, and brought into the barne, within lesse then the compasse of halfe ten daies, and
A 2
there.

• Act at Ox-
ford 1613.
doctor quif-
q; fuit in scri-
bendo parcif-
simus.
Handled the
same Act.

therefore I cannot looke either for praise or profit for such
small paines. Others perhaps will pull me by the eares and
put me in mind of that position, lately maintained in that
great assembly of the ^a learned, that the more learned
are the more loath to leane any thing in print to the
view of the world. To such I answer, that it is my loue not
my learning that I would shew, and therefore I hope the
lawiers position will satisfie such, amor exultat in delic-
tis, those actions that proceed from the passion of loue are
not liable to law, at least pardonable in reason. Vnto both
these obiections I say that I had rather the world should
condemne me as vniust, and the whole Vniuersitie as vn-
learned, then you should so much as thinke mee vnthank-
full. For since you first fetche mee from the bosome of my
mother the Vniuersitie, and ever since with extraordinary
kindnesse haue harboured me in your house, that counte-
nance you haue continually given to my weake ministry,
that comfort I haue taken from your continually frequen-
ting the meanes of salvation, the preaching of the word, &
your willing conformitie vnto it; that extraordinary re-
spect which I haue found, not from your selues only, but for
your sakes from the most and best of the country about you,
whether I came as a stranger may iustly challenge a greater
returne of thankfulnessse, then these few indigested medi-
tations, which as they were first preached, and now publish-
ed at your earnest entreatie (whose will should bee worth a
command to me) so must I now entreat that they may passe
vnder both your patronages, whose very names, for the
loue you haue of all sides from all sorts in your country, will
quickly procure them a quiet passage. If the curious or cap-
tious

such and that ned the not e lic- or h old n- k. ry
tious earpe as them I care not, so the faithfull Christian
may receaue some comfort by them. If your remembrance,
with this honourable Baroness (whose buriall it is) may line
a little longer by these lines, if the day of your death, now af-
ter that great pompe and beight wherein you haue passed
the heat of your honourable imployment may bee renewed,
and in all these my thankfulnessse testified I haue my desire.
What soeuer these short meditations be, both they & their
author desire to be yours, who will not cease when he prayes
for himselfe, to beseech God for the increase of his heavenly
graces here, and eternall happinesse hereafter, both to your
selues, and all such as are deare vnto you. From your
house at Bowdon, Aug. 24. 1613.

Your Worships

to be commanded:

BARNABY POTTER.

From your
 friends and all (such as we have written to you)
 Grace here and ever will be given to you
 for his sake to which God in the increase of his heavenly
 father desire to be yours, who will not cease when he prays
 that (over these poor meditations be bold) & their
 and in all these my thankfulness testified I have my desire
 the part of your honorable employment may be returned
 service & response and might receive you have passed
 a little longer by the time of the day of your death now at
 with this honorable Barons (who shall it in many lines
 may receive some comfort by them. If your remembrance
 from me as them I care not, for the faithful Christian

Your Worthy

to be commended

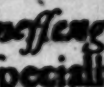
HERBERT POTTER



So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

Here is a season, faith-salvation, for Eccle. 3. 1.

All things vnder the sunne; but of
all other things a word in due season. Prov. 25. 11.

 If any word, me thinks a word
of comfort from the mouth of
Gods messenger should alwaies meet with a good sea-
son; especially seeing it is a principall part of their of-
fice, to appoint unto them that mourne in Sion, to giue
unto them beauty for ashes, the oyle of ioy for mourning, &
the garment of gladnesse for the spirit of heauinesse. Yet
in this case, I finde the saying of a sage. *Dis not to bee*
most true, that it is not so hard to giue comfort to a man
sell to the sorrowfull, as to find a fit season when to giue it.
For while the streame of sorrow runnes fresh and full
it is vaine and to finall purpose to oppose counsell;
passions must haue leasure to digest; *which doth as*
much moderate them as wisdom doth. As the first then
it is best to mourne with such as mourne for the losse
of friends, and when our teares and theirs are drie to
giue counsell. And yet in this case I doubt what is
best,

The Barons Buriall.

best, for ~~if~~ ^{if} ~~the~~ ^{the} ~~grief~~ ^{grief} ~~comes~~ ^{comes} ~~too~~ ^{too} ~~early~~ ^{early}, so ~~it~~ ^{it} ~~is~~ ^{is} ~~not~~ ^{not} ~~to~~ ^{to} ~~advise~~ ^{advise} when they
haue digested it; as before it was ~~un~~ ^{un} ~~favorable~~ ^{favorable}; so after
it would be ~~superfluous~~ ^{superfluous}; as before it cannot benefit, so af-
ter it may hurt by rubbing a blinnd sore afresh. This
honourable, but heavy and sad solemnitie then must
beare the blame, if now this sorrow seemes to haue
wearied her selfe having wept like David & his cōpa-
ny, ~~all~~ ^{all} ~~the~~ ^{the} ~~people~~ ^{people} ~~and~~ ^{and} ~~with~~ ^{with} ~~we~~ ^{we} ~~are~~ ^{are} ~~fallen~~ ^{fallen} ~~a~~ ^a
sleep, & awake (not without ~~the~~ ^{the} ~~grief~~ ^{grief}) the remembrance
of our great, our ~~greatest~~ ^{greatest} losse. When our Saviour was
in suffer, & a long women well affected, followed him
weeping, & whom he bid, ~~weepe~~ ^{weepe} ~~not~~ ^{not} ~~for~~ ^{for} ~~me~~ ^{me} ~~but~~ ^{but} ~~weepe~~ ^{weepe}
for your selves, and for your children. Let mee with some
hydion of our ~~Saviours~~ ^{Saviours} words sollicite you, which
both to ~~be~~ ^{be} ~~heard~~ ^{heard} and ~~be~~ ^{be} ~~heard~~ ^{heard} the greatest part of this
Adversitie, & repaier for your selves, though you have
lost an honourable husband, a tender hearted father, a
faithfull friend, a kind master, a mercifull landlord, as
much he hath left behind, but put of these privat passi-
ons of sorrow, and put on the sorrow of compassion, &
come and bewaile with vs our common losse. The
Church, the Church hath lost a choice patrone, the Com-
munitie a chiefe pillar. But because this passion hin-
ders our attention, & takes vp our heart before hand,
and makes men vnfit to heare, as the people of Israel
for ~~the~~ ^{the} ~~angust~~ ^{angust} ~~of~~ ^{of} ~~spirit~~ ^{spirit} ~~could~~ ^{could} ~~not~~ ^{not} ~~harken~~ ^{harken} ~~to~~ ^{to} ~~Moses~~ ^{Moses}; therefore
you shall give me leave a little, to cast a vaile over our
sorrow, till wee haue heard what God hath to say vnto
vs by the mouth of me his vnworthy minister, from
these

1. Sam. 30. 4.

21. 25. 1015

Luk. 23. 28.

2. 10. 1011

Exod. 6. 9.

these words of Moses, *and now the Lord died.*

The providence of God, which like a well drawne picture, eies every particular persō in this great house of the whole world, and is as inward and familiar to every action therein, as our spirit is to our raines, did most plainly manifest it selfe, in the *birth* and *life*, in the *death* and *buriall* of this *man of God*. For to say nothing of his birth and life, wherein both the wisdom and the power of God were deeply printed, these words you see call vs to a consideration of his *death* described in the fifth verse: wherein you may see, wee may obserue, first the *person*, *Moses*, secondly his *praise*, *the servant of the Lord*, thirdly his *period* and end, *he died*, fourthly the *place*, *in the land of Moab*, and lastly the *cause*, *according to the word of the Lord*. Had it beene but a privat person, yet being so rarely qualified as he was who could haue commanded his passion so much as to bid sorrow be silent: but behold it is *Moses* a guid, a governour, a prince among the people: or had he bin a governour that had proved either a *traitour* to his *Prince*, or a *tyrant* to his *people*, both *Prince* and *people* might haue beene glad, but it is *Moses the servant of the Lord*; or had he beene but gon into the *mount* to talke with *God*, we need not so haue grieved, but *hee* is *dead*; or had it beene in his *owne country* the land of *Canaan*, (which God had giuen him and his people for inheritance,) or at home in his *owne house*; but it is there in *Mount Nebo* upon the top of *Pisgah* in the land of *Moab* where he was with in of that sweet country.

The Division

B

And

The Barons Buriall.

And yet that you may not be cast downe with all these
croffe accidents, or cry out vpon *bad fortune*, or con-
demne the *fates*, or father these crosses vpon some
maligne *aspect* of the *planets* and *constellations*; knowe
that nothing hath come to passe in all this but by the
wise guidance and direction of Gods alseeing *provi-*
dence. *Moses* a great man, *Moses* a good mā is dead & that
in a *strange land*, but according to the word of the Lord. In
the words thē the person comes in the first place to be
considered; & the consideratiō thereof that *Moses* a go-
uernour a great mā is dead affords vs this doctrine; that
the most careful & conscionable *Magistrates* cā not look to
live longer, yea oftentimes die sooner then other mē. Wise
Salomon, godly *David*, religious *Iosiah*, are all gathered
to their fathers, and the most wise godly and religious
must follow them, also one as those persecutors of his
church and children. For first they are but men and
therefore mortal. Gods in calling but men in condition.
I haue said, yee are Gods and you are all the children of the
most high; but you shall dy like men, & you princes shall fall
like others. Secondly, the sinnes of the people doth of-
tentimes provoke God thus to punish them by depri-
ving them of such benefit which they set so light of.
This punishment God denounceth by his Prophet. The
Lord God of Israell will take away from Ierusalem and from
Iuda his stay & the strength, even all the stay of bread &
all the strength of water; the strong man and the man of
warre, the iudge, and the Prophet; the prudent & the aged;
the captaine of fifty, and the honourable, and the counsellor;
and I will appoint children to be their princes, and babes to
rule.

Doct. 1.
A great go-
venour quick-
ly gone.

1.

Psal 81. 6, 7.

2.

Isay 31. &c.

The Barons Barrell.

rule over them; the people shall be oppressed one of another,
and every one by his neighbour; the children shall presume
against the ancient, and the vile against the honourable.
Thirdly, the Lord doth sometimes suddenly cut the
off that they may not see the misery which hee sends
vpon the church or common wealth; this God pro-
miseth as a special blessing vnto that good king Josiah;
because thine heart did melt & thou hast humbled thy selfe
before the Lord, whē thou heardest what I spake against this
place, and against the inhabitants of the same, & hast rent
thy clothes and wept before me: behold therefore, I will ga-
ther thee to thy fathers; and thou shalt be put in thy grave
in peace and thine eyes shall not see all the euill that I will
bring vpon this place. Thus the righteous perish and no
man considereth that they are taken away from the euill to
come.

3

1 King. 22. 19.

20.

Isay. 57. 1.

See then, beloved, what cause we haue to pray for
the life and perseruatiō of godly gouernours as the A-
postle exhorts, to prevent their death to our power: as
the Israelites praied David that he would not goe forth
to battell least he should quench the light of Israel; to bee
thankesful for them when we haue them, and to be sor-
rowfull when we see them taken away. I know not
whether it be our coldnesse in praying or our careles-
nesse in praising God for such gracious gouernours
as he hath given vs, or whether God be but preparing
some heauie iudgement against this whole land, (his
iudgements are secret, and I leaue them to himselfe:)
but sure we are senselesse if we cannot see how deeply
the Lord hath wounded vs in the head, and heart, and

1. Tim. 2. 1.

2. Sam. 21. 17.

whole body of this land, the remembrance whereof is yet fresh and bleeding. He hath wounded the whole kingdom by the vntimely death of a most worthie PRINCE, he hath wounded the court by the suddaine cutting off of a most wise counsellor, and now he hath wounded the country by depriving it of so honorable a maintainer of peace by righteous iustice. If then a king thought he had cause enough to lament the sickness of a Prophet, & not only kindly to visite him but compassionately to weepe over him; then giue mee leaue as a Prophet to bewaile the death of a great prince, a wise counsellor, a worthy pillar of the cōmon wealth in the same words; O my father my father the chariots of Israell and the horsemen of the same; or as David lamented the death of Saul: Yee daughters of Israell weepe for Saul which cloathed you in scarlet, with pleasures and hanged ornaments of gold vpon your apparell. In respect of themselves we haue more cause to ioy and saie as Hierome, of his sinnefull time; *Felix Nepotianus qui hac non videt*; Nepotian is a happy man that liues not to see the wicked world: and as Saint Ambrose speaketh of such a one, he was not so much taken from vs, as from dangers. But for our selues and sinnes which haue provoked God, we cannot sorrow enough. When God ships his Noahs, it is a signe there is a floud not farre behind; when God sends his Angels to fetch his Lots out of Sodome, it is a signe there is punishment for that sinnefull citty shortly to insue.

From the party, I proceede to the second part his praise, [Moses the servant of the Lord.] Behold here

Moses

Moses funerall sermon sent after him and perserved for posterity; And it teacheth vs that *sanctity is the highest honor, and greatest commendations, that can bee given a man.* He that refused to be called the *sonne of Pharaohs daughter*, reioiceth here to be called the *servant of the Lord.* The end of all, saith Salomon, is this, *fear God and keepe his commandments for this is the whole duty of man.* There is nothing else that makes a man to bee a man, without which we are below the brute beasts, And amongst all titles of countries and kingdomes, *David* had this as the highest honor afforded him, that hee was a *man after Gods owne heart.* If the name of a *servant* seeme to imply some meannesse and misery, yet the name *Iehovah* Lord of heaven and earth whose servants they are, wipes away this blot. How earnest are we to sue and seek to be in some service about the *King?* & there is no service we say vnto such. And yet when we haue spent our selues in great mens service, either they cannot giue vs all they would, or they will not alwaies giue vs what they can, or if they both would & could they knowe not what is best for them to giue or vs to haue: But if wee serue God wee are sure to *lacke nothing that is good.* We may want golde and goods, and health and wealth, but then wee may assure our selues that God sees these are *not good* for vs, else he would not keepe them from vs. For howsoeuer men make difference of *servants* and *sonnes* & *friends*; to *servants* they commend their *business*, to our *friends* we commit our *counsell*, but for our *sonnes* we keepe our choicest *gold*, our choicest *jewels*, yea the whole

Sanctitie is the highest honour and greatest commendation that can bee given to a mā
Hcb. 11. 34.
Eccles. 12. 13.

1. Sam. 13. 14.

Psal. 34. 10.

Ps. 84. 10.

Prov 10. 6.

Psal. 3. 8.

whole inheritance; Yet these are all one to God. His servants are his friends, his friends are his sonnes, and his sonnes are both his friends and servants. It is great favour in God, great honor to vs that he wil vouchsafe vs to be his servants: but for our service to make vs his sonnes and friends, what honor and dignity on earth if cast in ballance of comparison herein would not bee found to light? Therefore David though a king counts this his greatest credit; *I had rather be a dore keeper in the house of my God, then to dwell in the tents of ungodlynesse.* For whether we consider the worke or the wages both will proue this service to surpasse all earthly things. For what is the service of God but sanctitie? & what is sanctitie but the renewing of that decaied image of God according to which we were created, and the quieting of our clamorous conscience, which will not be friends with vs, vnlesse we be friends with God, and dare not proue so kinde to vs, as proue false to our master. Now what worke so worthy vpon earth as to pray vnto God, to praise his name, to feede the poore & hungry, to cloath the naked, to comfort the comfortlesse, to do good to al, especially our owne soules? & this is such service as we are set about, the worst work that in Gods house his basest servant sets his hand vnto. Secondly, the wages wherewith God of his mercie not our merit crowns our worke makes it much more glorious. Blessings are vpon the head of the righteous but iniquity shall cover the mouth of the wicked. And salvation, saith David, belongeth vnto the Lord and thy blessing is vpon thy people. Salvation which is the greatest blessing

sing is peculiarly appropriated to such as serue God,
 as the greatest prerogative God can giue; none are
 blessed but such as are saved, & none are either blessed
 or saved but such as serue him; and if we respect either
 this life not only while they liue on the earth which is
 their inheritance, (*the righteous man shall inherite the*
earth and dwell therein for ever,) but even when they Psal. 37. 29.
 are gone their name and memory is blessed, they grow
 in credit when the glory of sinners shall ende in shame.
 Therefore, saith Salomon, *the memoriall of the iust shall*
be blessed, but the name of the wicked shall rot; though Prov. 10. 7.
 sinful me are magnified by sinners, yet they are made
 abominable to Saints: *you shall leane your name as a*
curse to my chosen, for the Lord God shall slay you, and call
his servants by a new name. But if they liue never so Isa. 65. 15.
 meanely here, yet the glory they shall haue hereafter;
 will recompence all. For if either life, or glory, or a
 kingdome, or inheritance, will giue content, wee shall
 haue them in abundance. What more desired among
 men then life? What life more desired then a life of
 glory? What glory compared to the glory of a king-
 dome? What more glorious kingdome then that that
 is had by inheritance? What inheritance of a kingdome
 like to that which cannot be shaken? When the Apo-
 stles were little lesse the proud that diuels were subdu-
 ed vnto the in his name whom they serued: true, saith
 Christ, *I saw Satan fall down frō heauen like lightning; ne-*
verthelesse reioice not that spirit obey you, but reioice that
your names are writtē in heauē. Reioice not in your eno- Luk. 18. 18, 19.
 bled bloods, admired with living praises, & preserved
 frō the

the iawes of oblivion by sumptuous sepulchers, ancient coates and armes, large revenues; alas it is the least matter of ioy that the name liues in bright honour on earth, when the soule lies in the rustling restless miseries of hell: to haue all the kingdomes in the earth to command, and not to haue the lowest place in the kingdome of heauen; to quarter our armes with kings, and to want the armes of Christianitie, to haue no part in the red crosse of our crucified Saviour. These latter only behold as in a mirror the glory of the Lord with open face, and are changed by the same image frō glory to glory: from glory here, for the spirit of glory resteth vpon vs, vnto glory hereafter, such honour haue all his saints.

2 Cor. 3. 18.

1. Pet. 4. 14.

Psal. 149. 9.

Vsc. 1.

Rom. 6. 16.

Mark 9. 22.

Let this then pull downe the pride of all wicked men: be they never so high and honourable here in this world, they are worthlesse and base if this testimony of Moses may not worthely be sent after them, that they are the servants of the Lord. For howsoever generous and noble spirits, are ready to spit at the name of slaue and basenesse, yet their sinfull cariage proues them plainly to be such. Knowe you not, saith the Apostle, that to whome soeuer you giue your selues as servants to obey, his servants you are to whom you obey, whether it be of sinne vnto death, or of obedience vnto righteousness? Yea, saith St Austine, Quot vitiorum serui tot dominorum, & quot dominorum tot demoniorum: so many sinnes thou seruest, so many masters, and so many masters in this matter, so many diuels. For what is it but the powerfull command of sinne, which like the

the diuell in the man possessed, casts vs sometimes into the fire, where we *burne* and boile with *lust*; sometimes into the water, where either we *swim* in vaine delights, or are drowned in the drunken pleasures of this flattering world; sometimes it blowes vs vp into the *aire*, with a giddy desire to *hunt* and *haue* after the *honours* and preferments of the world; and anon againe throwes vs down groueling vpon the *ground*, nayling our *affections* to this *earth* with the covetous desires of worldly goods? In choosing a master one wisely admonisheth vs to beware of three sorts of men, thy *enimy*, thy *servant*, thy *fellow servant*. Hee serues his greatest *enemie* that serues the *diuell*, hee serues his *fellow servant* that serues the *flesh*, and hee serues his *servant* that serues the *world*. It is *base* then to serue the *world*, for that is to become a *vassall* to our *servant*: it is an *uncertaine* service to serue the *flesh* so wayward, so weake, so fraile, so fickle, that we may feare every howe to be turned out of doores: it is an *unthristie* service to serue the *diuell*, the more worke wee doe him, the worse wages, and the more stripes; and the wages of the least worke we doe him is *death*. It is follie then to forgoe Gods service, and serue any of them; for they will bring shame at the last. Where then is the glory of our *gray haire*s? where is the *honor* of our *houses* and *blood*? where the *credit* of our *politicke heads*, when we suffer our selues to be ensnared with *sin*? we know it is *evill*, and we know it is of the *diuell*, and al the world knowes that wee are wise enough to know it; we hate the name of it, and we are ashamed of the

Rom. 6. 23.

Rom. 6. 21.

sunne when we commit it, we know that the end of it is death, and the fruit of it shame to our honor & houses, and yet we wil not forsake it. Looke but back vpon your sinnefull liues you that liue still in the same; & tel me what comfort take you now in the pleasure of those sinnes which you haue committed? What profit in those things whereof you are ashamed? as the Apostle speaks. Nay where is your reason & vnderstanding that suffers you not to see that by your sinnes, you are no better then beasts, & in a faire forwardnes to degenerate into diuels? I will conclude this vse with the words of S. Bernard, verily, if the beasts could speake they would call wicked men beasts.

Vse, 2.

1. Sam. 2 30.

path way to glorious
10:20:10

A second vse is for instruction, that as we desire that praise which is perpetuall, and that honour which will both hold out here on earth, and helpe vs to heauen, we will make the service of God our chiefest and greatest care. Many courses there are to compasse seeming honor, but all of them are quickly blasted and will wither away. Nay, they are all accursed and will bring shame in the end, but he that honoureth me him wil I honour, saith the man of God vnto old Ely. Diverse men propose diuers ends vnto their liues and actions, and therefore vse diuers meanes; One runnes to the court, another to the campe, a third to the schooles, all in hope of honor. Would you know the safest course in this case? Let the honor and service of God be your chiefe aime, so shall you be sure, your end cannot be dishonourable. For els what wil you do? Whither will you go to get you a great name? To the court? This glorie is

The Barretts Buriall.

13

is like glasse, bright but brittle, and courtiers, saith one, *Plutarch.*
are like counters which sometime in account goe for a
thousand pound, & presently before the count be cast,
 but for a *single penny.* But for true commendations,
 when all the glory of court & kingdoms shalbe dasht,
 and damp't, and the lustre of their honor bee wrapt vp
 in *darknes* or covered in the *dust,* the memory of our
Moses shall ever be blessed; who being in great credit
 in *Pharaohs* court, and accounted the sonne of *Phara-*
ohs daughter, chose rather to *indure affliction with the*
children of God, then enjoy the pleasures of *sinne* for a sea- *Heb. 11. 25.*
son, esteeming the rebukes of *Christ* greater riches then the
treasures of Egypt. Wilt thou shew thy *wisdom* in
 deepe plots and *politique imployments,* in church or
 common wealth? Beleeue it, no *wisdom* that is not
 from *heaven* and hath ground out of *Gods word* will
 hold out long. Whatsoever is repugnant vnto it, or is
 not sanctified by it, will end in *shame:* labor rather for
 a sanctified *heart* then a *politique head.* *Achitophel* was
 as *wise* as the most, and yet who ever plaid the *foole* so *2. Sam. 16. 23.*
 much as he? The *shame* of his fact like *Naamans* lepro-
 sic cleares vnto his *name;* he saw his *counsell* contem- *2. Sam. 17. 23.*
 ned, and therefore goes home, sets his house in order,
 and wisely hangs himselfe. Yea the *diuell* as deepe a
politician as all the men in the world, yet the foolishhest
 creature that ever God made to worke his owne wo.
 It is not *policie* then that can *praise* thee. What is it a
sweet & fluent tongue, whereby thou canst tie the *eares*
 of those that heare thee, and reuise them with *admi-*
ration of thy *eloquence?* *Herod* had this & yet hee could *Act. 12. 22.*

Heb. 11. 39.

Dan. 4. 30.
Ibid. 18.

Psal. 49. 11.
Ier. 22. 13.

not perswade the wormes to pittie him, nor preserue his name from everlasting infamy. Is it gay & gorgeous apparel wil grace thee? No: if every silken coat had care to saue his soule, & all that glister with gold without had grace within, what a happy world were we in? But all the pompe of apparel, in silkes and velvets gold and silver, cheines and ornaments, wil never haue that honorable commendations, that the holy Ghost giues to those poore persecuted Christians, which wandred vp and downe in sheepes skinnes and in goats skins, who notwithstanding through their faith and patience, obtained a good report. Will you build vp your names by some glorious buildings? Looke you lay the groundworke in sanctitie and the true service of God; else building you may build, but nothing but a Babel, a tower of confusion which will fall downe and crush you to peeces. Where is now the praise of Nabuchadnezzers pompe? The very rubbish & ruines of it, are long since ruinated, but his shame for his prowde boasting; is not this great Babell, &c, and his punishment to feede with the beasts of the field, shall never bee blotted out. Builde vp your selues, your sonnes and families, in the feare of God, and then your houses and honors shal continue longer then those that build them castles and cat their lands and leuings after their owne names. Els feare the curse which the Prophet hath pronounced vpon him that buildeth his house by vnrighousnes; and his chambers without equity; and vseth his neighbor without wages, and giueth him not for his worke; hee saith, I will build me a wide house and large chambers, so he will make him.

himselfe large windowes and feeling with cedar, & paint them with vermillion; shalt thou raigne because thou clo-
sest thy selfe in Cedar? Did not thy father eate and drinke and prosper when he executed iudgement? Will you con-
tinue you name by your numerous progenie and mul-
titude of children descended from your loines? So
might *Ahab* haue hoped, if his sinnes had not beene a
cause to cut of his seed and posterity. But we knowe
how his seventy sonnes had all their heads laid in a bas-
ket on one day, his wife *Iezabell* eaten vp with dogs &
all his posterity rooted out as the Prophet had pro-
nounced. To conclude this point then; let the glory
of God, and his service be your chiefest aime, speake
for it, stand for it, fight for it, die for it. Sound it in
your mouthes, manifest it in your liues, defend it with
your swords, and if need be scale it with your blood,
and so your names shalbe blessed when your flesh &
bones shalbee consumed; yea both body & soule hap-
py when your names shalbe buried in oblivion. The
court you see cannot truly commend you, your po-
litique heads will no way profit you, your moving e-
loquence cannot better you, your gay clothes cannot
grace you, your stately house litle helpe you, nor your
multitude of children maintaine your honour here
on earth, or procure your happynesse in heaven: this
only title given by the spirit of God vnto *Moses* to be
the servant of the Lord is worth all the rest and will last
for ever.

2 King. 10. 6, 7

2 King. 9. 33.

From the person, *Moses*, and his praise, the servants
of the Lord, I proceed to his end or period, death, *Mo-*

3. Part.

His period, *for the servant of the Lord died.*
or end.

Doct.
Neither great
nes nor good
nes is a good
pleare against
death.

It is neither his *greatnesse* you see nor his *goodnesse* that can purchase him a supersedeas against the arrest of *death*, he that had fed many when they were readie to starue for hunger, and refreshed many when their soules fainted within them for want of drinke, hee at whose commande came frogges and lice, and haile and darknesse and blood and blisters, hath not his breath in his owne hand. But I have heretofore spent much time in pressing this point. of mans mortalitie, how death without difference of degree or condition summons all sorts of men. Prince and Priest, & people the captaine and the common iouldier, the master & the man, the mistresse & her maid, haue the same end; they may die of diuerse diseases, at diuerse times, in diuers places, but they *all die*; death hath the sole soveraignty of all the worlde, and knockes assone at the great mans castle, as at the poore mans cottage.

Vic.

Would to God we were wise to apply this to our owne felues: for doth it not iustly reprove, such as sel- dome so much as mind their mortalitie, but liue here as though they thought verily they should never die? If these men had no *religion*, yet *reason* would teach them, that their strength is not the strength of *stone*, & yet this the very drops of water *weareth*; nor our sinewes of *brasse* or *iron*, and yet this the rust and canker *consumeth*; but a *vapour*, but a *smoke*, which the sunne soone drieth, or the wind driveth away. It was wittily said of *Epictetus* the Philosopher, who going forth one day and seeing a woman weeping that had broke her

her pitcher, and the next day meeting another woman weeping that had lost her sonne, *hæc vidit fragilem fragili, hodie video mortalem mori*: Yesterday, saith he, I saw a brittle thing broken, and to day I see a mortall man die. And what difference betwixt these two? Much one manner of way: for take a glasse, saith St. Austine, (which as it is bright so is it much more brittle then an earthen pitcher) keepe it safe in a cupboard, where it may be free from the violence of outward wrong, and it may continue many thousand yeares: but take a man of the most pure complexion, of the strongest constitution, and keepe him as safe as thou canst, hee hath that in his bosome, and within his owne bones that will bring him to his end. *Nay, I heare some say* (saith the same Father, as I remember) *that such a one hath the plague or the pluresie, and therefore sure he will die, but we may rather say such a one liveth, and therefore sure he will die*, for diverse haue had those diseases, & did not die of them, but never any man lived that did not die. The consumption of the liver is a messenger of death, the consumption of the lungs the minister of death, the consumption of the marrow is the very mother of death, and yet many haue had these diseases and not died of them: but there is another kinde of consumption which could never yet be cured. It is the consumption of the daies, the common disease of all mankind, and whereof all must die: David spake of it, *Psal. 102. 3. my daies are consumed like smoake*. Let mee then warne you, and stirre vp your meditations of your mortality with the words of our Moses, who hath walked that way

Deu. 32. 29.

way before vs, Deut. 32. 29. O that men were wise, then would they vnderstand this, then would they consider their latter end. Wee are vnwise that wee consider not the times past, the euill we haue committed, the good we haue omitted, the benefits of God we haue abused, the time we haue mispent, and yet we grieue not, because we thinke not yet whether we shall die. More vnwise are we not to consider things present, as the shortnes of life, the difficultie of saluation, the small number of such as shall be saved, and yet wee shame not, because we thinke we shal not yet die. But most vnwise that we consider not things to come, death, iudgement, hell, al to come, and yet we feare not, because (I feare) wee thinke we shall neuer die. O that we were wise, then would we consider our latter end. Wise Princes vie to prepare tenne yeares before hand for a field of one day; beloved, let vs lay vp something every day for the last. When we shall wrastle with death, if wee winne that skirmish we haue enough, and when or where wee shall come to the conflict who can tell? For Moses when hee was now ready to set foot in the promised land, liues not to enioy it, but when he comes within kenne of it, it pleaseth God to prevent him by death, & to take him away in the land of Moab. Which is the fourth particular that I proposed to be handled, namely the place where Moses died.

4. Part.
The place

In the land of Moab.] See after all the care & paines that Moses hath taken with this people, to bring them to the promised land, now that he was come neere the confines and borders of it, & God had set him in such

con-

a place where he might see it, hee suddenly here calls him out of this life. Whence wee might well oblerue the *fickle state* and condition of all *worldly things*. *Moses* greatest comfort, I imagine, both against the tediousnesse of the way, and weiwardnesse of this people, and the perplexities of his owne soule, was to consider how happy he should bee, when after all this hee should come to liue quietly in the land of *Canaan*: and now behold that he is ready to come into it, he is suddenly cut of. O the vncertainty of these worldly things, O the vanitie of those men that vex themselves with hope of such things as they shall never haue! Great mens favours, and old mens shooes, thou maist looke for, perhaps hope for, but never trust to. And yet how many *Cameleons* are there that liue onely by the aire and breath of hope (not of heavenly, but) of earthly things, which when a man should put forth his hand to lay hold vpon, *vanisheth away* and is seen no more? One *hopes* to growe rich, & suddenly his trade failes him; another *hopes* for his fathers, or some other old mans living, and the old man outliues him; a third *hopes* to rise to honour, and his meanes are taken from him. *The hope that is deferred, saith Solomon,*

Doct.
All worldly
hopes quickly
vanish.

Prou. 13. 12.

maketh the heart sick; If then the hope be defeated, mee thinks it should die. *Moses* had as much reason to hope to come to this happy land, as any man living of any earthly thing: and yet how is his hope quite dashed, when a man would not haue dreamed how his comfort could haue beene crost. It is wisdom then to hope for such things as we may haue, and to ground our hope vpon

D

such

such a foundation as cannot faile. Let the word of God be the ground of thy Christian persuasion, and so thou maist boldly hope for heaven.

A second point which from the consideration of the place I will propose and lightly passe by, is the vncertaintie of the place where wee shall die. As death spares not any persons, so it respects not any place. When thou art walking peaceably with thy brother in the fieldes thou maist bee murdered as Cain was; when thou art sitting quietly in thy chaire, thou maist fall backward and breake thy necke, as old Eli did: while thou art at thy deuotions in the Temple, thou maist dy there as Zenacherib did: yea at the very altar, as Ioab: while Iobs sonnes were feasting, the house falls vpon them; while the scoffing boyes are mocking, beaues come from the wildernesse and deuoure them; while Chore and his company are contending, the earth opens and swallowes them: while the captaines & their fifties are fetching the Prophet perforce to the King, fire falls from heauen and consumes them. Thus death dogges vs wheresoeuer wee goe, and hath his darts ready wheresoeuer we are.

Vse.

Let this then teach vs to take heed that wee bee alwaies prepared for death, seeing it is so vncertaine where it will meet vs. Go to now, you that say to day or to morrow, we will goe into such a city, and continue there a yeare, and buy and sell and get gaine, and yet cannot tell what shall be to morrow: for what is your life? it is even a vapour that appeareth for a little time, and afterward vanisbeth away: for that you ought to say if the Lord will, and if

Gens. 4. 8.

1. Sam. 4. 18.

Isay. 37. 37.

1. King. 2. 34.

Iob 1. 19.

2. King. 2. 24.

Num. 16. 31.

2. King. 1. 10.

Iam. 4. 13.

14. 15.

if we live, we will doe this or that. Nay go to you, that by play & pastime, driue away the remembrance of death, nay by surfeiting and drunkenness, hasten your owne death, and yet never thinke of dying. How will you dare to looke death in the face, whom you would not vouchsafe the least roome in your hearts, nay whom efrsoones you did in your daring humours scorne & defie? Let experience tell whether many do not meet with death in places of greatest mirth, now merry and presently mourned for: whether a bone in our meate may not choak vs, or a haire in our milk strangle vs, or a stone in a raisin stop our breath, as it did *Anacors*. O the let vs whersoever we are, whithersoever we walk, make the meditatio of our end, our *vade mecum* & best companion! least, like vnthrifty seruants in great mens houses, having their allowance of light & mispending the same in dicing or dancing, or drunkenness, at last are faine or rather forced to goe to bed *darkling*; so while we neglect the time of light in this life which God hath granted, the night of our death do suddainely surprize vs when we do litle dreame of it. To him that is to walke through some darke and dangerous place, one light carried before, will do more good then many that are brought behinde: so the serious preparation for death before it come, armes vs both with more confidence against it and comfort in it, then that which comes not till death call. I will conclude this point with our Saviours words; Take heed to your selues least at any time your hearts be oppressed with surfeiting & drunkenness, and cares of this life and least that day come vpon

Luk 21. 34, 35

26.

you at vnawares, for as a snare shall it come on' all the that dwell vpon the face of the earth; watch therefore and pray continually that you may be accounted worthy to escape all these things that shall come to passe, and that you may stand before the sonne of man.

Giue me leaue now, I beseech you, to apply these things to our present occasion before I proceede to the last particular in my text.

Luk. 4. 20.

When our Saviour, Luk. 4. 20. light vpon a place of the prophet *Isaias*, & had red it in the audience of the people, hee closed the booke, & gaue it againe to the Minister, and sate downe & said; this day is this scripture fulfilled in your eares, and all bare him witnesse. I doubt not, beloved, but you wil all witnes with me this daie, that what you haue hard, the same you haue seene, and the words which I haue handled, are fulfilled in your hearing. *Moses* a great man, and our *Moses* the servant of the Lord, is dead, and hee died in the land of *Moab* from his owne house and home, but it is according to the word and the will of the Lord. That he is dead, I wish, (if it had bin the will of the *supremest*;) that we had cause to doubt. That he was a *Moses*, and the servant of the Lord, lend me but your patience a little longer and you shall heare.

Moses in
name.

Moses is as much as drawne out, *Ex. 2. 10.* And might not he say with *David*, *Psal. 18. 16.* He hath sent downe from aboue and saved me, he hath drawne me out of many waters?

In nature
1. His pittie.

Moses pittied, the distressed and oppressed estate of his poore country in their misery; and when he could do

do no more, he looked vpon them, no doubt, with a heavy countenance and a sorrowfull heart, yea with hazard of his owne life hee was ready to redresse their wrong, *Exod. 2. 11. 12.* And was not our *Moses* the onely man that would step forth and stand vp to free his country from all such taxes & troubles, as cunning catchpoles & prouling officers could haue been content to haue imposed vpon the people? And when they were such as could not be helped, yet I know he did heartily grieue at them, & heavily looke vpon them that were oppressed.

Moses was a man of peace, not a peace keeper only ^{2 His peace-making.} but a peace-maker. When he saw two Hebrewes stricke together, he said, *Sirs, you are brethren, why do you wrong one another? Act. 7. 26.* And who knows not what care he had, what comfort he took, what paines he indured, to compose controversies, to prevent law suits, to perswade peace, to procure loue among neighbours?

Moses was content to leaue the court, where hee might haue lived in great credit and account, and to imploy his paines for the good of his country, *Heb. 11. 24. 25.* And who knowes not that it was neither want of wit, or wisdom to commend him, nor want of friends to countenance him, nor want of meanes to maintaine him, that kept our *Moses* from the court; but a godly desire to do his country good, wherein neither his purse nor his paines were at any time waiting? for did he not many times as *Moses* did, *Exo. 18. 14.* Sit ^{4 His paines.} from morning till euen to heare the matters of the people and to iudge amongst them? Till of late either his owne

Ex. 18. 18, &c.

experience taught him, or his friends advised him, as Iethro did Moses. Thou weariest thyselfe greatly and the people with thee, for the thing is too heavy for thee, thou art not able to do it thyselfe alone; prepare thee helpers and let them iudge the people at all seasons, but every great matter let them bring unto thee and let them iudge all small causes; so shall it be easier for thee, when they shall beare the burden with thee.

His iust dealing in public.

In the executing of which works of iustice howsoever feare, or favor, or gaine makes many faile, or faint, or deale unfaithfully: yet surely, saith God, my servant Moses is not so, who is faithfull in all my house, Num. 12. 7. And who ever could say of our Moses that in matters of iustice, or such causes as concerned the good of the common wealth, either feare of great men, or favour of friends could stoppe his mouth, or bribes blinde his eyes, or his owne private passion or profit prevaile so far, as to moue him to speake or do any thing, against the knowne truth of the cause? but as he was singular in searching out of the truth, so was he sincere in iudging. I know not whether ever hee did see that table of Ptolome Arfacides which the Emperour Marcus Aurelius found at Thebes, & was by the same Marcus left as a singular treasure to his sonne Commodus; but sure me thought I could plainly in his life & cariage of matters in the course of iustice, read the summe and sentences which were written in that table, which were these: I never preferred the prowde man though he were rich, nor hindred the poore if he were iust: I never denied iustice to the poore for his poverty, nor pardoned the rich because hee

was

was wealshy: I never gane reward for affection, nor punished upon passion: I never suffered evill to scape unpunished, nor goodnesse to go unrewarded: I never committed the execution of manifest iustice to another, neither determined that which was difficult by my selfe: I never denied iustice to him that desired it, nor mercy to him that deserved it: I neuer opened my gate to the flatterer, nor my eare to the backbiter: I alwaies sought to be loued of the good, & feared of the wicked: Lastly, I alwaies fauored the poore that was able to do little, and God who was able to do much alwaies fauoured me. This was his faithfulness in publique. Neither did it in his private carriage lesse appeare. For In Private, which of his neighbours hath he causelessly vexed? may whom did he ever vexe? which of his tenants hath he cruelly oppressed? which of his creditors hath he craftily defeated? whom that ever dealt with him hath he deceived? Surely in this faithlesse age *cum annulis* Senec. *magis creditur quam animis*, as Seneca speakes, wherein a mans hand or signet is better to be trusted, then his faith and soule, he was not fit to liue. He trusted everie one, and every one (shall I say) deceived him? no, not every one. He had those with whom he might, with whom he durst haue trusted his own soule, who may now sit downe, and sorrow as David did, for the death of his deare Iouathan, 2. Sam. 1. 26. *Wo is me for thee my brother Iouathan: very kinde hast thou beene vnto me, thy loue to mee was wonderfull, passing the loue of women.*

Another singular cōmendation the holy Ghost hath 6. His meek- given to Moses, Num. 12. 3. *Moses was a very meeke mā* nesse, above

In his conference.

above all the me that were upon the earth and surely such as heard the conference, or heeded the common talke, or observed the carriage of our noble Moses, knowe that not many men wil be found more meek then he. In conference who hath ever hard him clamorous and contentious? or seeking as some do rather the victory and last word, then the truth and verity? yea hee would rather meekely yeeld, then multiply words: so that with whomsoever he did confer, his mildnes made it sweet or profitable. For where two meeke men meet together, their conference, saith S. Bernard, is sweete and profitable: where one man is meeke, it is profitable; where neither, it proves pernicious. And therefore it was S. Bernards manner, (and our Moses had learned it,) because he would be sure to retaine this modesty, on the one side, to be very vrgent vpon those that in their meeknes would yeeld much, and to yeeld another time to him that vrged. And as his graver conference, so his common talke did taste and relish much more of meekenesse. I haue often been vouchsafed his company, yet I never hard him speake euill of others, or good of himselfe. But his carriage was the map of meeknes. For besides his lowly and loving carriage even to the poorest, would hee not quietly rather indure two wrongs; then complaine of one? rather suffer many wrongs, then returne one? rather put vp al wrongs, then revenge one? And had he not the happy reward of meekenes attending him, even sweet content of minde, and a quiet passage of such crosses as accompany this life: whereby he did enioy both his rest and sleepe more soundly, & received his meate

In his common talke.

In his carriage

meate and drinke more merrily and thankfully then most men do. So in him we might see it true: that, that which will breake a *proud* and angry mans heart, will not breake an *humble*, and meek mans sleepe. I proceed.

Moses was learned in all the knowledge of the Egyptians; AA. 7. 22.

In this indeed *Moses* did overmatch our *Moses*: but herein our *Moses* did overmatch the most that I have knowne, that hauing no greater depth of *learning*, he could in any point both *conceiue* so quickly, and *object* so *acutely*, and *speake* so *indiciously*, and to purpose as he did. Thus you see that *Moses* is dead; *Moses* for his place of government, *Moses* for his pittie, *Moses* for his peacemaking, *Moses* for his pietie, *Moses* for his painfullnesse in his place of iustice, *Moses* for his faithfulness in publike, & his true heartednes to his private friends, *Moses* for his meeknesse; & in what one thing hee came short of *Moses*; it was not so much as most of his ranke came short of him.

But that which commends all these former commendations, is the praise of *Moses* in this place, *the servant of the Lord*. And was not our *Moses* such? For his soundnesse and sinceritie in the true religion & service of God, and perfect hatred of Popery, and superstition, all the country can witness with mee. Who hath been more ready to put in execution those good lawes of our land, against our wilfull *Recusants*? Who was so great or deare vnto him that he would winke at, in this case which concernes Gods glory, and the advancement of religion? And though in other matters of iustice he was as *mercifull* as any man living, yet in

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Exod. 32. 19.

the service of God, and punishing of *Idolaters*, his zeal hath beene *hot* like *Moses*, who when hee saw the people fall to *Idolatrie* dancing about the *calfe*; his wrath waxed hot, and he cast the *tables* out of his hands and brake them in peeces, and burned the *calfe* in the fire, and ground it to *powder*, and made the people of *Israel* to drinke of it, *Exod. 32. 19.* which godly zeal of this our *Moses* made him oftē say, & me thinks I see with what feeling and *servencie* he spake it, when there was none present but my selfe alone, that til we might see them handsomely shipt, and the *sea* betwixt vs & such as haue a *Pope* in their heart, neither can wee bee *safe*, nor the *service* of God pure and *sincere*. Neither can the *country* only witnesse, but the *KING* and Councell confirm their assured perswasion of our *Moses* his zeale: when in those disastrous, and dangerous times of the *powderplot*, they pleased to appoint him to that highe & most honourable office the *command* of the whole *Country*, though hee had not long before borne the burden of that office. What shall I say of his particular carriage in the service of God? I haue often seene him at publike *Sermons* and *service*: sometime in private we haue prayed together, and praised God together. And sure his diligent *attention* in the one, as unwilling that a word should passe him, and his devout carriage in the other, gaue good signes of a sincere heart, not willingly sinning, but willingly sorrowing when he had sinned. What shall I say more? You see now, and cannot but say, that he was a *Moses*, and the *servant* of the Lord; yet *Moses* was a man, else hee had not

not died; and subiect to his personall finnes, his faults, his frailties, which God doth punish, else he had not died in the land of *Moab*. For if you would knowe the cause why *Moses* must not come into the land of *Canaan*, but die in the land of *Moab*, when hee is now within kenne of that pleasant country: the holy Ghost hath expressed it, *Deut. 32. 51. Because you have trespassed* *Deut. 32. 51.* *against me among the children of Israel in Kadesh, in the wilderness of Zin: for you sanctified me not among the children of Israel: Thou shalt therefore see the land before thee, but shalt not goe thither.* ⁵²

See then, and obserue hence another point of Doctrine, which in my passage I purposely omitted, but now comes fitly to be handled, namely; *The best men are subiect to their frailties and faults.* Even *Moses* though a rare man, yet cannot bee free from infirmities; yea sometime falls into such finnes, as God doth severely punish. In many things, saith *S^t James*, wee sinne all, as might be made plaine by particular instances in the best servants of God. But I take no comfort to vncouer the nakednesse of worthie *Patriarches & Prophets*; who when God but for a time did leaue the to themselves, did stumble and fall and lie along vnder their finnes. *Optimus ille qui minimis urgetur; he is happy*, could the heathen say, that hath fewest faults; and those the least; for there is none so happy as to haue none. Which as *vs.* it serues for a iust reproofe for all such as are ready to condemne their brethren, and cast of their Christian company and kindnesse, for some one fault they finde in him, and never looke to commend those good gra-

Doct.

The best men are subiect to their frailties and faults.

Iam. 3. 2.

ces, which they might see; so it serues.

2

Secondly, for instruction vnto the best, willingly to submit themselues to the word of God to godly instructions, Christian admonitions, and wholesome reprehensions. For none so good but something the word of God will find amiss in them, which they cannot amend till they see, nor well see till the word of God shew it vnto them. Will not the best garments grow dustie, if they be not brushed? the finest lane and linne grow loathsome, if it be not washed? the sweetest garden overgrown with nettles or worse, if it be not weeded? and the best man, worse if he will not bee admonished.

3

Lastly, all should learne hence to run to the mercie of God, and lay hold vpon the hornes of that altar. *Commissum atq; conscriptum est*, (saith S. Austine vpon the 51. Psalme, concerning the adultery and murther of Dauid.) It is committed by him, & by him committed to writing, for our learning, that those who yet stande fall not, and those that fall lie not still but may rise againe. Stand not vpon the perfection of thy purity. Patriarches haue fallen, Prophets haue fallen, Apostles haue fallen, starres haue not beene so fixed but they haue fallen, Angels not so firme but they haue fallen. Trust not then in the righteousness of thy workes, for they are but polluted; trust not in the integrity of thy nature, for even it is defiled: but rely vpon the mercy of God, for that only is absolute, & in the merits of Christ, for they and they only are al sufficient. And say with David: *If thou, Lord, wilt be extreme to marke what is done*

done amisse, O Lord who may abide? but there is mercy with thee that thou mayst be feared.

Thus you haue seene both the party, Moses, & his praise, the servant of the Lord, and his end, he is dead, and the place where, in the land of Moab. And as in their liues you haue seene how like they were, so were they in many particulars like in the manner of their death. I will only point at them. Both died in a strange place, where they were but within view, & were now come to take the comfort of that pleasant country, that God had promised and provided for their posterity. Both died when they were in outward appearancelike to liue long. For of Moses it is said here, *that his eies were not dim, nor his naturall force abated.* And may we not saie so of this second Moses, whose understanding & sight and hearing, & other senses, might easily be observed to haue beene more sharpe and quick then many that haue not past halfe his yeares, was it not much, that a man of his yeares, and of so much *employment* should haue at his dying day neither gray haire nor vnfound tooth? Yea, I may say it was little lesse then a miracle, that his vitall and naturall powers should continue eue vntill his dying day in that perfection; when all his vitall parts as appeared afterwards were so stragely corrupted, as that if the most learned *Physitions* had knowne the state of his body as they imagine it hath beene these many yeares, they could not haue hoped nor conceived how he should continue so long in that health and strength as continually he did. His sicknesse was but short, and (saving some fits) not very sharpe:

his carriage therein (I dare speake it vpon the word of those that were continually with him) very quiet and patient: VWhen the Minister of God came to him, to fit him with *comfort* and confidence against the terrours of *death*, having prepared himselfe for this purpose, he entertained him kindly, hard him attentiuely, professed he received much comfort by him, made a worthy confession of his faith with his owne mouth, and intreated his company & comfort againe as soone as conveniently he could resort vnto him. In the meane time how his minde was busied, we may imagine by that worthy acknowledgement of Gods loue vnto him, when he thanked God, *that in all that time of his sickness hee had neither a bad thought, nor a bad dreame.* But death is now at his doores, and as he liued quietly and peaceably, so he layes him downe like a *lamb*: never opened his mouth to murmure, nor moved anie part of his body to strue and struggle with death: but with a deepe groane, as from a sorrowfull & repentant soul, sends his soule into the *hand* of his *Savior*, where now, no doubt, he rests in ioy.

Ver. 6.

There followes now *Moses* his *funerall*, which (as appeares in the next *verse*) was performed as honourably as ever was hard of, euen by God himselfe; yet so *secretly*, as his *sepulcher* could never be seene vnto this day. And haue not the godly friends of our honourable *Moses*, herein shewed their *loue* and care, by as honorable a *solemnity*, as (I thinke) most of our eies haue seene? The last thing is the mourning & *sorrow* which followed vpon his death. *The children of Israel wept for him*

Ver. 8.

him in the plaine of Moab thirty daies, and haue not we as great cause to sorrow in respect of our selues? And yet that our sorrowe may not excede, knowe that though Moses a great man, and Moses a good man, the servant of the Lord, be dead, & in the land of Moab: yet nothing hath hapned in all this, but by Gods appointment, according to the will of the Lord, which was the last point I proposed out of the words of my text, and which I can onely touch now.

The point of doctrine which wee may obserue from hence is this: *whatsoeuer crosses and calamities doe befall us here, they come not by fortune or hap-hazard, but at Gods appointment and his all-ruling providence.* DoA. All crosses cometh from God. Amos, 3. 5. Can a bird fall into a snare where no fowler is? *Amos, 3. 5.* Men that lie vnder Gods punishing hand or some heauie crosse, are like a bird in a net whereinto we often fall, before we see the fowler; and being caught, the more we strue & struggle to get out, the more we intangle our selues therein. Now it were a strange thing to see nets and snares set themselves to catch birds without a fowler; and no lesse strange it is that crosses and calamities should befall any man at hap-hazard without a guide and governour. Which the Prophet plainly proposeth, *ver. 6. Shall there be any evil in the city and the Lord hath not done it? who gaue Jacob for a spoile and Israel to the robbers? Did not the Lord because we haue sinned against him? Isa. 42. 24.* Ibid. v. 6. Isay, 42. 24. Howsoeuer men may attribute the plague of pestilence, to the infection of the aire, or party about vs; the calamity of the sword, to the malice of the enemy; the desolation of famine to fowle weather,

cop-

is consumption: vnto want of exercise, fevers and burning
agies so the malignitie of some dish of meate or
ration of drinke, (Exrightly too, as the second cau-
se) yet the holy Ghost wold haue vs to look to a high-
er leaue in all these: for it is God that sends both pesti-
lence and famine, and the sword, and consumptions & fe-
uers and burning agues, Deut. 28. 27. 22.

I, as this then (for this present) perswade vs to pati-
 ence vnder such offer. Thou hast lost thy father or friend
 or child by untimely death as thou dost imagine, and
 therefore griefe our either of want of care in their last
 per or want of skill in the physician, or absence of
 friends and sayst as Mary did to our Saviour, if thou
 hadst bene here my brother had not bene dead, or thou
 wouldest thy hard hap, and considerest not, that it
 is Gods hand. Thus haue the children of disobedience
 their feruent consultations in the day of affliction, and
 they beekned as it were to themselves for sinners.
 Dominus est in the Lord. What that heere now
 came to old Ezer eares, which who so ever should heere
 his two eares should singe. Not imposed himselfe
 himselfe, and armes himselfe with this resolution, as
 the Lord let him doe what seemed him good. This he
 who hath more right to my soule, then I haue to my
 selfe, more power over me, then I haue over
 thought in my soule, and I will not be so vaine
 lends for one of them, as I haue the shall be in
 What vnderstande we, which heere is a man of
 able vnderstanding, which heere is a man of
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For, or the cursed persuasion of his wife, or the miserable comforts of his friends, or the malicious and importunate accusations of Satan were cast vpon him, when in all this nothing came from his mouth, but thanked be God! The diuell made no doubt, I thinke, but he would haue blasphemed, and his wife a more dangerous diuell in his bosome perswaded him to curse, and his flesh and fraitie no doubt was forward enough; but what kept him backe? even this resolution;

The Lord giueth, and the Lord taketh away, even as it Iob. 1. 21.

pleaseth the Lord so come things to passe. I conclude with Tertullian.

Totū licet seculū pereat, dum patiens sum, non eris faciam;

I care not though the whole world perish, so I

may gaine patience. But our Moses is not perished, his

soule liues in heauen, and himselfe liues still on earth in

that noble stemme, that hath sprung from his stocke, &

is now rise vp in his stead. Whom I wil humbly sollicite

in the same words that God speakes vnto Iosua: Moses Iosua. 1. 2.

my servant is dead, now therefore arise. It is now no longer

time for you to pinne vp your selfe within your

private walls, no time now to sleepe vpon the bed of

pleasure and delight. Arise, the Common-wealth calls

for you to stand vp in the roome of your honourable

Father, the eies of all are cast vpon you, fro their hartes

wishing you would be pleased, to set before your eies

your fathers footsteps, and to walke therein. Doubt

not of Gods blessing vpon you in such courtes: but

what God speakes to Iosua in the same Chap. v. 5. you

may imagine even spoken to you: As I was with Moses,

so will I be with thee, I will not leane thee, neither forsake Ver. 5.

consumptions vnto want of exercise, fevers and burning agues to the malignitie of some dish of meate or draught of drinke, (& rightly too, as to the second causes:) yet the holy Ghost wold haue vs to look to a higher hand in all these: for it is God that sends both pestilence and famine, and the sword, and consumptions & fevers and burning agues, Deut. 28. 21. 22.

Deut. 28. 21.

22.

Vse.

Ioh 11:32.

1. Sam. 3, 18.

Let this then (for this present) perswade vs to patience vnder al crosses. Thou hast lost thy father or friend or childe by vntimely death as thou dost imagine, and therefore criest out either of want of care in their keeper, or want of skill in the Physitian, or absence of friends, and sayest as Mary did to our Saviour, *if thou hadst beene here my bratber had not beene dead*, or thou condemnest thy hard hap, and considerest not, that it is Gods hand. Thus haue the children of God begunne their serious consultations in the day of affliction, and hereby beckned as it were to themselves for silence, *Dominus est, it is the Lord*. When that heauie newes came to old Elies eares, which whosoever should hear his two eares should single: hee imposeth silence to himselfe, and armes himselfe with this resolution, *it is the Lord let him doe what seemeth him good*. It is the Lord, who hath more right to my soule, then I haue to my selfe, more power over my body, then I haue over a thought in my soule; and shall I not be silent when he sends for one of them, and saies they shall be sundred? What other shield was it wherewith Iob repelled all those venemous darts, which either in the death of his children, or losse of his substance, or the running of his sores

fores, or the cursed persuasion of his wife, or the miserable
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V.7.

V.8.

thee, be strong and of a good courage. And againe, vers. 7. Only be thou strong and of a most valiant courage. And againe, ver. 8. Have I not commanded thee saying, be strong and of a good courage? feare not nor be discouraged, for I the Lord thy God will be with thee, whither soeuer thou goest. Behold a threefold exhortation, let it arme you against a threefold temptation: the world, the flesh, and the diuell, all which are linked in a hellish conspiracie, to hinder and discourage every one in any good course, especially such as are set in high place, or are imployed for the publike good. Hee had need therefore both of a sound head, and a sanctified heart that should hold out in a high place. Wherein consider, I beseech you, that your care of religious carriage should bee so much the greater, as Gods love hath beene the more in raising you aboue many in the world. The goodnesse of a private man is his owne, and his finnes seldome hurt any but himselfe, but the goodnesse of a principall man is the whole countries, and his finnes infectious vnto many. The common meanes which both the world, the flesh, and the diuell, vse in this wantonage of the world, is the contagion of bad company, which you haue cause to curse and avoid, because the canker commonly eates into the goodliest flowers in the garden, seldome settles vpon nettles and such worthless weeds. And surely such as our company is, such either wee are, or such we will be shortly, or such wee would bee thought to be, or at least the world will iudge vs to be such. Let mee therefore beseech you even for the glory of God, the honour of your house, the good of your

your country, the comfort of your friends, the peace of your owne conscience, and the salvation of your owne soule, take heed of bad company. Out of good and godly minded men chuse your acquaintance, out of your acquaintance cull out some fewe for your friends, out of your friends some one familiar, whom you may trust with your selfe; herein, I doubt not, you shall find more solid comfort and content, then in varietie of company, which will be bold enough to thrust in vpon you, then in great multitudes which will be ready enough to flatter you. In a word (for you are wise) vse those good talents of wisdom, and wealth, and honour (which God hath given you) so, as Gods glory may gaine by them, and you shall be sure not to loose at the last. way, you may assuredly look to heare both on earth, and in heaven, *It is well done good servant and faithfull: thou hast beene faithfull in much, I will make thee ruler over more, enter into thy masters ioy.*

FINIS.